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attention of a nation, justly jealous of the government of such a profligate and arbitrary prince as Charles II. and indignant at the conduct of such a judge as Howel. Sir Thomas Smith, about a century before, had considered the fining, imprisoning, and punishing of juries, to be violent, tyrannical, and contrary to the custom of the realm of England; while the celebrated Sir Matthew Hale, who had been chief-baron of the exchequer, and chief-justice of the king's bench, in this very reign, observed, in his Pleas of the Crown, p. 313, that it would be a most unhappy case for the judge himself, "if the prisoner's fate depended upon his directions, and unhappy also for the prisoner; as, if the judge's opinion must rule the verdict, the trial by jury would be useless."

Edward Bushel, a citizen of Lon-

don, whose name deserves to be handed down to posterity with applause, immediately sued out a writ of *Habeas Corpus*. Upon the return, it was stated, that he had been committed; for that, contrary to law, and against full and clear evidence openly given in court, and against the direction of the court, in matter of law, he, as one of a jury, had acquitted William Penn, and William Mead, to the great obstruction of justice." This cause was at length heard in the superior courts; and after a solemn argument before the twelve judges, the above was resolved to be an insufficient cause for fining and committing the jury. They were accordingly discharged, and they brought actions for damages.

(To be Concluded in our next.)

DETACHED ANECDOTES.

DEGRADATION OF IRELAND IN POINT OF MORALS.

BY a list of convicts in the state of New-York, for 5 years, ending Dec. 31st, 1801, the following comprise the number from each country:

From the State of New-York,...	192	
— all the other States,.....	211	403
— Ireland,.....	117	
— England,.....	49	
— Scotland,.....	11	
— Germany,.....	18	
— France,.....	10	
— Other parts of Europe,...	7	
— Canada and Nova Scotia, 8		
— West Indies,.....	49	
— East Indies,.....	3	
— Africa,.....	18	
	290	

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Why does Ireland appear so con-

spicuous in the list of crimes? What in the policy of the laws, the manners, the religious system, or the political institutions, tends so powerfully to the depreciation of character? Something is radically wrong. It is an afflicting circumstance, of which truly to solve the causes, requires the close investigation of statesmen and moralists. But statesmen, alas! have no time to spare from their schemes of self-aggrandizement, and their unceasing wars, to attend to the public good. Finance, or the means of procuring a large revenue, takes precedence, in their view of the reformation of morals. K.

FACILITY OF CHANGE IN AN AMERICAN LAWYER.

Patrick Henry, the famous orator

of Virginia, is once said to have been placed in the following awkward predicament :

Engaged in a most extensive and lucrative practice of the law, he mistook in one instance, the side of the cause on which he was retained, and addressed the court and jury in a very splendid and convincing speech in behalf of his antagonist. His distracted client came up to him, whilst he was proceeding, and interrupting him, bitterly exclaimed,—“ You have undone me !—You have ruined me !” “ Never mind, give yourself no concern,” said the adroit advocate ; and turning to the court and jury, continued his argument by observing, “ May it please your honours, and you, gentlemen of the jury, I have been stating to you what I presume my adversary may urge on his side, I will now show you how fallacious his reasoning, and how groundless his pretensions are.” The skilful orator proceeded, satisfactorily refuted every argument he had advanced, and gained his cause !

TRANSPARENCY OF CHARACTER.

Augustus Toplady and Dr. Priestley held opposite opinions on many points of theology. The former writing to the latter, expresses the following liberal sentiments .

“ This publication has not lessened, in the smallest degree, my respect and esteem for the author. You have a right to think for yourself, and to publish the result of your thoughts to the world. If my own brother were of a different judgment, as to this point, I should set him down for an enemy to the indefeasible prerogatives of human nature. I revere and admire real probity wherever I see it. Artifice, duplicity, and disguise, I cannot away with. *Transparency* is, in my opinion, the first and most valuable of all social virtues. Let a man’s

principles be as black as hell, it matters not to me, so he have but integrity to appear exactly what he is. Give me the person whom I can hold up, as I can a piece of chrystal, and see through him. For this, among many other excellencies, I regard and admire Dr. Priestley.”

KNOWLEDGE DOES NOT CONSIST IN EXTERIORS.

Some of the faculty having taken offence, on observing that Dr. Somerville frequently appeared in public without his sword, and in coloured clothes, and being on that account one day openly insulted by his indignant brethren, he came the next day to the coffee house, having on the *jehu* of his coachman, who, on the contrary, had on the doctor’s tye. “ Here, gentlemen,” he said, “ is an argument to the purpose, that knowledge does not consist in exteriors. There are none of you who would trust me to drive you, and the world shall soon see, also, as I pass through the streets of London, that the wig does not constitute the physician.” Having made for several days this exhibition, the tye-wig was quickly converted into a subject of ridicule, and Dr. Somerville gained the day.

[*Thornton’s Philosophy of Medicine.*]

PUNNING AT THE VERY POINT OF DEATH.

Dr. Lee, the aged master of Baliol College, in his very last hours, hearing some people round his bed whispering to one another, how such a friend was married the day before, said, in a faint voice, “ He used to eat eggs for supper every night so I hope he’ll find *this yolk* sit as easy.” Here was an instance of promptitude in reply, and retention of the human faculties, at ninety years old. He died of weakness in four hours after.

[*Piozzi’s British Synonymy.*]

WOLLASTON

Once asked a bigot, "How many religious sects he thought there might be in the world?" "Why," says he, "I can make no judgment, I never considered the question." "Do you think," said Wollaston, "there might be a hundred?" "O, yes, at least," cried the bigot. "Why then," replied the philosopher, "it is ninety-nine to one, that you are in the wrong."

POPE CLEMENT THE XIV.

Used to say, "We too often lay aside charity to maintain faith, without reflecting, that if it is not allowed to tolerate men, it is forbidden to hate and persecute those who have unfortunately embraced heresy."

AUTO DE FE.

Dr. Wilson, Chaplain to the English factory at Lisbon, to Dr. G. Burnet, Bishop of Salisbury, January, 1706, says, "In obedience to your Lordship's commands, of the 10th ult. I have sent all that was printed concerning the last Auto de Fe, I saw the whole process, which

was agreeable to what is published by Limbroch and others, upon that subject. Of the five persons condemned, there were but four burnt. Antonio Tavanco, by an unusual reprieve, being saved after the procession. Heyton Dias, and Maria Pineyra, were burnt alive, and the other two first strangled. The execution was very cruel, the woman was alive in the flames half an hour, and the man above an hour. The present king and his brother were seated at a window, so near as to be addressed for a considerable time in very moving terms by the man as he was burning. But though the favour he begged was only a few more faggots, yet he was not able to obtain it!!! The wind being a little fresh, the man's hinder parts were perfectly roasted; and as he turned himself, his ribs opened before he left speaking, the fire being recruited as it wasted, to keep him just in the same degree of heat. But all his entreaties could not procure him a large allowance of wood to shorten his misery!!!

POETRY.

PLEASURE AND HOPE.

WOULD'ST thou the fondest bliss receive,

From fav'ring love that man can gain,
 'Tis in the female's bosom heave,
 That softly sighs—I love again—
 From lips that no deceit employ,
 Steals in a sigh, (the sweet confession),
 And in the hope of promis'd joy,
 Gives more than pleasure in possession.

How virtuous shame, love's empire owning!

Then gently sheds the modest tear,
 That far from virgin honour drowning,
 Bids it an added lustre wear.

How sweet the silent calm that reigns,
 When thus obtain'd th' avowal sought,
 No vent'rous word that bliss explains,
 The hope of which illumines the thought.

Love, when the soft confession's caught,
 Too soon the voice of prudence hates,
 That, whelm'd beneath the madd'ning draught,

In frenzied bliss evaporates.
 Ye fair, who own love's potent sway,
 With cautious fears your bosoms ope,
 On pleasure's wing he hastes away—
 If pleasure follow close on hope.

Son to the powerful god of arms,
 His force must from resistance grow: